

THE SHEKEL

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OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

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The President's Message *by Moe Weinschel*



I have the pleasure of attending many local club meetings, and have noticed a marked diminished attendance. I know that individual interest in our hobby has not gone down. We have lost some older members and others through attrition and we must find ways to recruit new people to share our interests and pleasures.

In most cases a new attendee at one of our meetings continues to come and becomes a member of the club and of AINA or ANA. We will offer any club and/or group our assistance to build membership, by mailing an invitation to our AINA members to come to a special INTRODUCTION meeting. Provide us with a copy of your letter of invitation with enough advance notice, and we will mail the letter to a list of designated Zip codes in your club area. In addition, we will advise as to what type of program to run for the "INTRO" meeting. We have a great slide and VCR educational library. So, come on, let's hear from you.

Our treasurer, Florence Schuman will be sending out the dues statements shortly. Please make her work load easier by mailing back your dues promptly. AINA is currently operating in the black. However, not-for-profit mail costs have once again notched up November 1st, and the beautiful color covers we have been printing are more expensive. If you are so inclined, a small contribution to the SHEKEL fund would be appreciated. Donations to this fund are earmarked solely for the SHEKEL publication. Also please advise her if you are changing your address. Some magazines are returned to us by the postoffice at a cost to AINA of \$3.45. We pay these costs and the costs of remailing the magazines to you. A simple change of address card would eliminate all this extra work and expense.

NOTICE OF A.I.N.A. ELECTION

In accordance with the AINA by-laws, the terms of Office of three positions on the Board of Directors expire in 1998. These positions are currently occupied by:

Florence Schuman
Donna Sims
Moe Weinschel

This notice is a call for nomination for these positions. Members of AINA, in good standing may apply to the AINA office, P.O. Box 940277, Rockaway Park, NY 11694-0277 for a nominating petition, which when completed and accepted will enable listing on the ballot. Deadline for filing of these petitions is January 1st 1998

Shalom, *Moe*

Amedeo Modigliani by Edward Schuman

Amedeo Modigliani was born in 1884 in Leghorn (Livorno), Italy into a family of small Jewish business merchants. He was forced to forsake a general education because of poor health, turning instead to art since Leghorn had a lively artist community. Modigliani's teacher, Guglielmo Michele, himself a student of an Italian impressionist, gave him a thorough training in the fundamentals of art and art history. His uncle paid for art lessons, but after his death in 1906, Modigliani left for Paris. His mother occasionally sent him small sums of money so he could live in cheap hotels. When he had no money for the rent, he moved, often leaving his paintings behind.

The retrial of Capt. Alfred Dreyfus was taking place in Paris and anti-Semitism was rampant. Most of Modigliani's friends in Paris were Jewish artists. When he made sketches of customers in Paris cafes for a few francs, he often signed them "Modigliani Jew." Because of his poverty, Modigliani often painted on both sides of his canvases.

Though leading a life of dissipation, Modigliani learned a great deal from Cezanne, Gauguin and Toulouse-Lautrec. He also had close ties with Picasso. He became fascinated with African sculpture, which he greatly admired, and his own sculpture was created with a similar simplified abstract style.

Between 1909 and 1914, his work was mainly in this medium. His wooden sculptures were made from railway ties taken from the construction sites of the Paris subway. His limestone works came from building sites throughout the city. Often Modigliani was given the rocks by construction workers, but occasionally he visited the sites at night to obtain material for his sculpture. Both his wood and limestone works were carved - dusty work - which affected his lungs.

World War I ended his sculpture period, for there was not any more construction, and Modigliani could never afford to buy wood or stone. Deprived of the means to work at sculpture, he turned again back to paintings.

Despite his frequent love affairs, his excesses of drunkenness, and many lapses into illness, aggravated by poverty, Modigliani managed to produce, within his relatively short career, a substantial body of work. More than 20 of his sculptures, some 500 paintings, and thousands of watercolors and drawings have survived.

He was able to get commissions, but the prices were low. As an example, when he painted Jacques Lipshitz and his wife, he asked to be paid ten francs and some brandy for each sitting.

Modigliani usually painted single figures with backgrounds which were only vaguely defined. There are portraits of his fellow artists and of the two women who played leading roles in his life, the English poet Beatrice Hastings with whom he lived from 1914 to 1916 and later his wife Jeanne Hebuterne, an 19 year old art student whom he

met and fell in love with in 1917. The following year their daughter Jeanne was born. She was raised by Modigliani's sister and would later write an outstanding biography of her father.

Modigliani's subjects included the streetwalkers of the Left Bank whom he never made pretty, but who always evoke pity. His portraits look as if he had caught the sitter in a moment of utter fatigue, lonely and devoid of glamour or gaiety. Their energy has been drained and their hands dangle limply on their laps. Their heads are inclined and their eyes look listlessly and unseeing, as though staring from another world. His women seem to be constructed of almond shapes connected by cylindrical necks to larger ovoids formed by the rounded shoulders of the upper body.

Modigliani was a superb draftsman and his color sense was fascinating. His sensuous nudes are painted in broad planes of vivid ochre, orange, and earthy hues, surrounded by strong lines. His iridescent tones are achieved by covering thin layers of color with many coats of varnish.

By 1917, Modigliani had an agent, the Polish poet Leopold Zborowski, who recognized his talent and became his dealer. That year and the next, Modigliani painted a series of reclining nudes which are among his outstanding works. Zborowski arranged an exhibition at the Berthe Weill Gallery. It was Modigliani's only one-man show but a complete fiasco. The police ordered the canvases of the nudes to be removed from the gallery window, and then from the walls. Over fifty years later, the United States Postal Service forced the Guggenheim Museum to withdraw a postcard reproduction of one of these nudes from its shop.

Zborowski found him a studio and gave him a stipend, and later sent him to Nice where he painted servants, peasants, children and landscapes. In an exhibition of work by French artists in the Mansard Gallery in London, arranged by Zborowski in 1919, the English author Arnold Bennet bought a painting by Modigliani. It brought the highest price in the show, substantially more than the sixty francs he sometimes received for a commission.

In November of 1919, Modigliani began spitting up blood. Legend has it that at his friend's house, he sang the *Kaddish* (mourner's prayer) for himself. Within two months Modigliani was dead. The next morning, Jeanne committed suicide by jumping out of the fifth floor window of their flat.

Modigliani's portraits are among the very best of the 20th century. He never painted without the sitter directly in front of him. His paintings and sculpture are now acquired by leading museums and collectors all over the world. In 1989, Sotheby's auctioned off a Modigliani portrait for over eight million dollars.

In 1996, the Israel Government Coins and Medals issued a state medal featuring one of Amedeo Modigliani famous paintings and sculpture. It is illustrated on the cover of this issue of the SHEKEL.

Are Anglo-Palestine Bank Ltd. Notes "Anglo," "Palestine" or Neither?

by Jack H. Fisher

As a result of my decades of interest in collecting, researching and writing about Middle East notes, collectors and dealers in the United States and throughout the world regularly contact me for and with information about Middle East paper money.

Notes with the word PALESTINE are of special interest to many old and new collectors, as well as to researchers. This interest seems to increase month after month. PALESTINE! This one word brings forth a variety of emotions and mental images to individuals everywhere in the world. These differ depending on ethnic, geographical and religious backgrounds.

The handshake of Israel Prime Minister Rabin and PLO Chairman Arafat brought forth many new images of possible peace, hope, economic prosperity and Palestinian independence. This intensified demand for all collectibles bearing the word or name of PALESTINE.

Individuals frequently ask me for information about PALESTINE coins and paper money they have, want or intend to purchase. Some are confused or mislead that paper money issued by the Anglo-Palestine Bank, Ltd. was of Palestinian (Arab) origin or of the more expensive (British) Palestine Currency Board issues.

There are wrong assumptions, conclusions and misconceptions about Anglo-Palestine, Ltd. notes and the Palestine Currency Board notes that require correction and clarification. Some believe all of these notes are definitely Palestinian (Arab) issues. Many believe there was an Arab sovereign country with the name PALESTINE that governed itself, had its own currency system of coins and paper money, postage stamps, etc., but there never was such a country.

This general area in the Middle East was governed by many different rulers over the past 3000 years. The Turkish Ottoman Empire ruled the area for a very long time up to World War I, then there was the British rule under the authority of the Palestine Mandate.

The notes issued by the Palestine Currency Board as Palestine pounds in denominations of 500 mils, 1 pound, 5 pounds, 10 pounds, 50 pounds and 100 pounds are not Palestinian (Arab) notes. They are British issues and the Palestinian Currency Board was British.

The notes issued by the Anglo-Palestine Bank, Ltd. are often confused with the banknotes issued by the (British) Palestine Currency Board. Some believe and are informed that such notes are British issues and other claim incorrectly that they are Palestinian (Arab). Some have argued this with me even after I have shown them concrete proof that they are wrong.

The truth is that the Anglo-Palestinian Bank, Ltd. was entirely a Jewish institution with no connection or involvement with the British or with the Palestinian Arabs. It issued the notes as Palestine pounds as the first issue of notes for the State of Israel.

What are the facts about this bank and the notes issued by it?

This is intertwined with the creation of the State of Israel on May 15, 1948. The (British) Palestine Currency Board officials left the State of Israel on May 15, 1948 without any definite plans for transition of currency from the coins and notes issued by itself to that of a State of Israel currency system. Israel officials were concerned for many months before statehood about a possible shortage of coins and paper money after Israel would become a state. Steps were instituted to attempt to have sufficient coins and paper money available.

The Anglo-Palestine Bank, Ltd., a long-time Jewish institution in the area, converted millions of pound sterling into various denominations of (British) Palestine Currency Board notes. These were stored in vaults to be available for release into circulation after Israel would become a sovereign state.

Another plan instituted early in 1948 for the anticipated new State of Israel was that of trying to have a quantity of new bank notes printed to be immediately available for circulation after statehood was a reality. E.L. Hoofien, general manager of the Anglo-Palestine Bank, Ltd., traveled to the United States to order these new bank notes.

Mr. Hoofien encountered obstacle after obstacle in his attempt to have new bank notes printed in the United States. Companies capable of printing them would not accept orders that did not provide for delivery at least least eighteen months after the order was placed. There was also the problem that printing bank notes for Israel during the (British) Palestine Mandate would be illegal as violations of the prevailing laws and regulations.

The printing companies raised the issue that bank notes could only be printed for sovereign states, and Israel was not yet a sovereign state. Then there were the additional problems of no name for the Israel issuing authority as well as no name for the Israel monetary unit. There was no legal authority to pass such laws and regulations.

Mr. Hoofien and his associates were persuasive and were able to convince the American Banknote Company officials to print the bank notes with delivery no later than four months after the date of the order. Stock "guilloches" had to be used for the notes since the short time for guaranteed delivery prevented new ones being made. The hurried project made watermarks impossible so tiny pieces of metal were incorporated in the paper as an anti-counterfeiting device.

The printers' concern was constant that there was no sovereign state to name the issuing bank, the monetary unit and the denominations of the notes. This made it necessary to print the notes under

the name of the Anglo-Palestine Bank, Ltd. It was determined the monetary unit should be the same as the Palestine pound used by the (British) Palestine Currency Board. These new notes were printed in Palestine pounds.

The American Banknote Company was not proud of the quality of these notes, so it refused to print its name on them. The printers asked, "What about the legal tender clause?" There could not be any legal tender clause because there was no legal government to create any Israel legal tender law. It was necessary to print something. It was finally agreed to print the statement on the notes of "THE BANK WILL ACCEPT THIS NOTE FOR PAYMENT IN ANY ACCOUNT."

It was decided by the bank officials that after the notes arrived in Israel they could be overprinted with "LEGAL TENDER, FOR PAYMENT OF ANY AMOUNT" after Israel became a sovereign state and passed the necessary legal tender law.

The Anglo-Palestine Bank, Ltd. notes were produced in denominations of 500 mils, 1 pound, 5 pounds, 10 pounds and 50 pounds. The notes were printed in three languages, English, Arabic and Hebrew. The faces were printed in English and Hebrew. The backs were printed in English and Arabic. The names of the bank officials (S. Hoofien and A. Barth) were printed on both the faces and the backs of the notes.

The color and size of each denomination is as follows:

- 500 mils-grey on pink background-148x72mm.
- 1 pound-blue on green back-ground-150x75mm.
- 5 pounds-brown on tan background-150x78mm.
- 10 pounds-red on yellow-pink background-150x80mm.
- 50 pounds-violet on blue background-150x80mm.

50-pound notes are scarce and are regarded as the key note in a collection of State of Israel notes.

The Knesset (parliament) of the State of Israel enacted a Bank Note Ordinance on August 17, 1948. It included a charter between the State of Israel and the Anglo-Palestine Bank, Ltd. which made the notes legal currency of the State of Israel. They were put into circulation on August 18, 1948. The legal monetary unit of the State of Israel by law was the "ISRAEL POUND" even though "PALESTINE POUND" was printed on these notes as the legal currency of the State of Israel.

The Anglo-Palestine Bank, Ltd. notes, as the first issue of paper money for the State of Israel, remained legal tender until they were withdrawn in 1952.

They are listed in STANDARD CATALOG OF WORLD PAPER MONEY - Volume Two, Seventh Edition by Albert Pick on page 724 under ISRAEL as Pick Catalog numbers 14,15,16,17 and 18.





These notes are interesting to collect and research. They also prove that a collector should not make snap judgements or conclusions about the origin of any notes, based upon printing on the notes, without having the facts. These notes that are not "ANGLO" or "PALESTINE" are good examples to keep in mind that what might appear to be obvious is not always true.



Research is ongoing about Anglo-Palestine Bank, Ltd. notes, with emphasis on the 50-pound notes. I would like information about all regular issue 50 pound notes in both private and museum collections. Please transmit information and photocopies to Jack H. Fisher, 3123 Bronson Boulevard, Kalamazoo, Michigan 49008.

Anglo-Palestine Bank, Ltd. notes which illustrate this article are from the collection of Jack and Marian Fisher.

Palestine Mil Turned into Encased Charm

by Russell Rulau

Palestine was a part of the Turkish empire in 1917, when British troops drove out the Turks. It remained under British military control until July 24, 1924, when Palestine became a British mandate under the League of Nations.

A committee was established by the British, composed of Arabs and Jews, to select a suitable name for the proposed new coins of Palestine. On February 7, 1927, the currency board announced that the new coinage of Palestine would be in "mils." The Palestine pound was to be the equivalent of a British gold sovereign (20 shillings) and was divided into 1,000 mils. It was necessary to include the name in English, Hebrew and Arabic as well as the denomination, in order to please all parties concerned with its usage.

On the obverse of each denomination are two Hebrew letters in brackets following the Hebrew word PALESTINE; these two letters are the abbreviation of LAND OF ISRAEL.

When the coins were released in 1927, the Hebrew inscription incited the Arabs to protest, as they thought that too much priority had been given to the Hebrew script.



Illustrated is a mint-fresh bronze 1927 1-mil coin of Palestine, KM-1, first year of issue, encased in a brass frame. Seventy years ago it was probably given away without charge, but just a year ago it realized \$82.50 at public auction (Charles Kirtley sale, October, 1996, lot AC20).

The 20mm coin is encased in a handsomely designed 30mm frame. The frame's obverse reads: ACCEPT THIS LUCKY CHARM IN THE (4-leaf clover) NAME OF A MOST WORTHY CAUSE (horseshoe). The reverse is lettered: THE ESSENCE OF MORALITY IS THE CONSIDERATION FOR OTHERS / GOOD LUCK in radiant sunburst. Each side of the frame is partially encircled by a wreath of what appears to be oak.

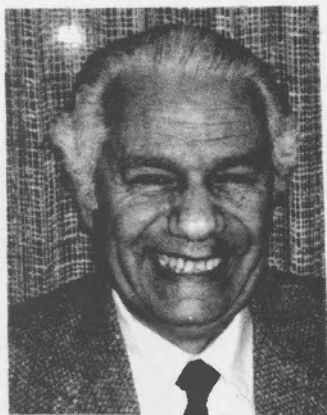
An interesting piece, the coin is distinctly British Royal Mint, the framing seemingly American, the message Judaic.

Landmarks on Israeli Banknotes

by Shmuel Aviezer

BANK OF ISRAEL FOURTH SERIES (1975-1977)

In nearly every central bank in the world there is a special set-up that carries out the sorting of banknotes into fit and unfit categories. The banknotes regularly are deposited in the central banks by the commercial banks as stipulated by ordinances issued by the central bank. This procedure is followed so that torn and worn notes are withdrawn and thereby a clean circulation is maintained. As a by-product, the genuineness of the banknotes is checked and suspected ones are culled for examination.



With the developing of automatic systems, it was high time that the manual sorting was replaced by sophisticated machines and the differentiation between fit and unfit banknotes is done automatically.

In harmonizing with world trend, the Bank of Israel had decided to issue a new series of banknotes, this fourth series, in which the width is uniform in all the denominations (76 mm.) in order to facilitate efficient transport through the sorting machines.

The faces of the notes of the new series bore portraits of prominent personalities: two as those appearing on the third series, namely B.Z. Herzl and Prof. Chaim Weizman, and three new personalities. Another feature dominating this series is the depiction, on the back side, of the gates of the Old City of Jerusalem.

The basic designs of the series were shaped by Mr. Paul Kor, while the Italian Adrian Senger has put thereon the technical finishing touches.

- (a) Five Israeli Pounds - (brown) Portrait of Henrietta Szold.
Lion's Gate in the Old City of Jerusalem.

Henrietta Szold was the founding spirit behind the formation of the Hadassah Organization in the U.S. She was very active in promoting Zionist aspirations, and concentrated special efforts in Youth Aliya - immigration to the Holyland of young Jews, and their absorption in educational institutions. She died in 1945 in Jerusalem.

It was only appropriate that the pergola of the Hadassah Hospital on Mount Scopus in Jerusalem was to be shown as a background to Miss Szold's effigy on the banknote. This building has been in an isolated enclave for 19 years, from 1948 to 1967, until in the Six-day War it became a free part of united Jerusalem.

חמש
לירות
ישראליות

5



בנק ישראל
יושב ראש
המחלקה המייעצת

נגיד חבנק

בנק ישראל

התשל"ג 1973



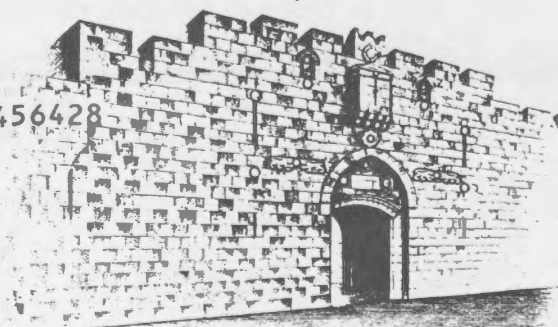
On the back, the Lion's Gate of the Old City of Jerusalem is shown. This is one of the seven open gates in the wall encompassing the Old City. This wall was constructed by the Turkish Sultan Suleiman, the Magnificent, in the years 1537-1541. It is four kilometers long and is about 790 meters above sea level in its highest point. The gates, situated in the four sides of the wall, recalls the verse in Psalms, 122' 2": "Our feet shall stand within thy gates, O Jerusalem".

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בנק ישראל

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بنك إسرائيل



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BANK OF ISRAEL

(b Ten Israeli Pounds – (pink purple) Portrait of Moshe Montifiore
Jaffa Gate in the Old City of Jerusalem,

The philanthropist Moshe Montifiore had devoted much of his life (1784–1885) for the good of the people of Israel and had contributed greatly for the development of Jerusalem. Though he lived in England, he visited the Holyland seven times. During these visits he assisted in the repairs of Rachel's tomb, bought lands for Jews to enable them to live independently from agriculture, built the first Jerusalem neighborhood outside the Old City wall called "Yemin Moshe" and donated money to improve the life in the Holyland in many spheres.

In the background of his effigy, on the front of the banknote, the upper part of the large building of Mishkanot Shaa'nanim in Yemin Moshe, together with the silhouette of the windmill, are illustrated.



The Jaffa Gate, most important gate of the city, is on the back. From it stretches the main artery of New Jerusalem. A wide opening was pierced by the Turks in 1898 in order to facilitate the entrance to the city of German Czar Wilhelm II in his imperial chariot.



- (c) Fifty Israeli Pounds – (green) Portrait of Chaim Weizman
 Damascus Gate in the Old City of Jerusalem.
 (Re. Ch. Weizman– see I.L. 50 – 3rd series)

A drawing of the Wix Library at the Weizman Institute of Science is shown behind the effigy of Chaim Weizman on the front of the banknote. The Weizman Institute was inaugurated in 1949 in Rehovot, in the central part of Israel on the 70th birthday of President Chaim Weizman. Today, it serves as a creditable research center in a wide spectrum of sciences, which gained international reputation.



The Damascus Gate, appearing on the back of the note, is the most beautiful gate of the Old City. It is situated in the north part of the Wall and leads towards Damascus (as is its name) and also towards Shechem (Nablus) as it is named in Hebrew. Underneath, an ancient gate from the Roman Period has been unearthed and is open to visitors.



- (d) One hundred Israeli Pounds - (blue) Portrait of B.Z. Herzl
Zion Gate in the Old City of
Jerusalem. (Re. B.Z. Herzl -see
I.L. 100 - 3rd series).

Shown in the background of Herzl's portrait is the entrance to Mt. Herzl in Jerusalem, where Herzl is buried. This mountain is also the burial place of many leaders of Israel.



The gate in the back of the banknote is Zion Gate in the Old City of Jerusalem in the southern part of the Wall. It is the nearest gate to the Jewish quarter in the Old City. During the 1948 Independence War Palmach contingents tried to lift the siege on the Jewish Quarter by thrusting through the Zion Gate. This attempt failed. Till today scars from the shooting can be seen on the front of the wall surrounding the gate.



(e) Five hundred Israeli Pounds - (ivory-brown) Portrait of David Ben-Gurion
Golden Gate of the Old City of Jerusalem.

David Ben-Gurion was the leader of Israel, who declared its establishment in May 1948 and assumed the position as its first Prime Minister and Minister of Defense. He had persevered in preaching to settle the barren land of the Negev and eventually he himself chose Kibbutz Sde Boker as his home in his late years. There, a college specializing in desert research, among other subjects, has been established. Its library building, on the background of the desert of Zinn in the Negev, is depicted on the front of the banknote.



The magnificent Golden Gate that adorns the back of the banknote is situated in the eastern side of the wall opposite Mount of Olives. It has been blocked for ages. Jewish tradition goes that "through this gate the Divine Presence has departed, and through this gate it shall return." The Islamic tradition has it that in the vicinity of this gate, called also the Gate of Mercy, the dead shall be resurrected and will live eternally thereafter.



(to be continued)

Macmillan's Guide to Palestine and Egypt

London

MACMILLAN AND CO., LIMITED

NEW YORK: THE MACMILLAN COMPANY

1903

PALESTINE is divided into two portions by the river Jordan and its accessory lakes. We propose to confine ourselves almost entirely to that portion which lies to the west of this dividing line, and which is therefore commonly known as Western Palestine. We shall, indeed, include the Lebanon and Anti-Lebanon districts which lie to the north of the Jordan, and which form a portion of the wide tract of country known generically as Syria, our farthest point of destination being the city of Damascus, the immortal Syrian capital.

The whole region comprised within the scope of our survey divides itself naturally into three parts, each of which is reached from a separate port on the Levantine coast of Syria and Palestine. Our work, therefore, consists in like manner of three parts, as follows:-

1. Judea and Samaria, reached by the port of Jaffa.
2. Galilee and Phoenicia, reached by the port of Haifa.
3. The Lebanon District, reached by the port of Beyrout.

The best seasons of the year for visiting Palestine and Syria are spring and autumn. Those who make the tour in the spring should land at Jaffa first, and work gradually northward; whilst travellers in the autumn season should reverse the order of things, and land at Beyrout first, working gradually southward. The reason for this is that the northern districts are considerably cooler than the southern, principally owing to their higher elevation, and in a slight degree also to their higher latitude, and, consequently, they should be visited later in the spring and earlier in the autumn.

Some people recommend the spring in preference to the autumn, but there are advantages and disadvantages in both seasons. On the one hand, the country is in the full enjoyment of its vernal verdure and brilliant profusion of wild flowers in the spring; there is less danger of sirocco and malaria than in the autumn; and, when it does not rain, the weather is more pleasant and the atmosphere more genial.

On the other hand, though there are no flowers in the autumn, there is compensation in the abundance of fruit: grapes, figs, pomegranates, prickly pears, quinces, apricots, etc., being readily obtainable everywhere at an extremely low cost; the roads are hard and dry, and there is no risk of unfordable streams or impassable bogs; and, owing to the smaller number of tourist parties at that season, the camping grounds are cleaner, and the horses, mules, and donkeys are fresher. On the whole, there is little to choose between the spring and the autumn, though travellers in the latter season should be warned against judging of the fertility and resources of

Palestine by its parched appearance when they pass through it. The summer season is too hot, and the winter too rainy, for tours to be undertaken then in safety or comfort.

Hints and advice to travellers in Palestine

1) Take as little luggage as possible. A Gladstone bag and a hold-all should really contain all that is required, especially if a camping tour through the country is proposed. If the Palestine trip is only a part of a more extended tour, the best thing to take in addition to what is mentioned above is a flat American cabin trunk, and this can be forwarded direct to Beyrout, to wait the traveller's arrival there after his tour through the country.

Be careful to avoid carrying a hat box on the camping tour, as this is almost certain to be crushed by the native system of packing on the mules. Dress clothes are not a necessity in the Holy Land.

2. Do not fail to procure a passport, to travel in the Ottoman Dominions before leaving England or in Egypt; and have it duly visa stamped by the Turkish Consul. On arriving in Palestine, this must be utilized to procure in addition a Turkish passport, or Teskereh, the fee for which is 1 Medjidie (=3s. 4d.).

3) Do not purchase a helmet or any other Oriental headgear in England, but wait till Egypt or Palestine is reached. It would be a great nuisance in the journey across the Continent, and can be obtained much more satisfactorily and cheaply on the spot. The particular kind of headgear selected must be entirely a matter of taste and individual selection.

4) A white sunshade or umbrella with a coloured lining will be found very useful, both for gentlemen and ladies, during the riding tour through Palestine.

5) The question of saddles is an important one. Those provided by the principal tourist agencies may generally be relied upon; but if passengers choose to bring out their own saddles, they will usually find that they can be sold at the end of the tour for nearly their original cost. Before commencing a tour of any length, passengers should try the saddles provided, and if not comfortable, have them changed.

6) Take a supply of quinine, diarrhea mixture, liniment, plaster, Keating's powder, and Elliman's embrocation; also of safety-pins, needles, thread, and buttons.

7) A pair of coloured spectacles is often a great comfort in the hot glaring sun.

8) A good waterproof cloak is an absolute necessity; and it is advisable to bring a waterproof sheet to put on the camp bed under the clothes, as the heavy dews are apt to damp the bed from underneath, and the waterproof sheet is a great protection. Some travellers, who are unwilling to forego their daily morning tub, take with them a collapsible waterproof bath. Mr. Matthews, of Charing

Cross, sells a very useful little folding waterproof seat, which is very portable, and will be found of great use when seated on the ground during the midday halt and luncheon interval in the camping tour.

9) Be prepared to put up cheerfully with slight inconveniences and discomforts. Those who expect to carry about with them all the luxuries of their drawing-rooms or best bedrooms had far better stay at home and not attempt a journey through Palestine at all. Do not be exacting or impatient; and, above all, never lose temper. The modern Syrian dragoman is as a rule, an honest, obliging, painstaking' fellow who is extremely anxious to study the welfare and comfort of his travellers; and if he is trusted, and made to feel that he is upon his honor, he will prove a faithful and reliable servant.

At the same time, beware of undue familiarity with him, for he does not understand it, and is apt to presume upon it. The same remarks apply in a lesser degree to the muleteers and camp-servants. They are, as a body, little more than grown-up children in intellect and character, delighted with any attentions that are shown to them, ready to respond with their devoted service to kindness and forethought, but very quick to resent abuse and injustice, and apt to presume upon familiarity.

Although English sovereigns and French Napoleons and francs will pass current in almost every place where the tourist is likely to spend money, the following table may be useful.

	s.	d.	} Approximately.
Gold—			
One Turkish Sovereign =	18	0	
Silver—			
One Medjidie =	3	4	
One Sahrawi =	0	10½	
Bronze—			
One Bishlik =	0	5½	
One Metallic =	0	0½	
One Tic =	0	0½	
Copper—			
Two Saltoots =	0	0½	

The value of a piastre varies in different parts of the country, and there are two kinds of piastre, viz., imperial and commercial ; but, speaking generally, it may be said that the imperial piastre is worth 2½ d, and the commercial piastre 1¼ d.

Travellers should be warned against changing money with the Seraf, or money-changer, who is to be met with in every Oriental bazaar, as he deducts an exorbitant commission for himself, whether the change be from gold into silver or from silver into gold. If any small Turkish money is required, it should be obtained either at the hotels or at the various bankers.



Carte postale avec pavillon national pour faire connaître le monnayage international.

Les Francs, La Belgique, La Suisse, L'Italie, L'Allemagne, L'Angleterre, L'Autriche, La Hongrie, Les Pays-Bas, La Russie, Les Etats-Unis de l'Amerique Sept.

2 1/2 Lira (250 piastres)

1 Lira = 100 piastres

1 piastre (pr.) = 40 paras.

La Turquie

1 Lira = 100 piastres

1 piastre (pr.) = 40 paras.

	5 lira	1 lira	20 pr.	1 pr.
La Franco, La Belgique	115frs 8cts.	22 frs. 77 cts.	4 frs. 44 cts.	22 cts.
La Suisse, L'Italie	92 Mc. 20 fn.	18 Mc. 44 fn.	3 Mc. 60 fn.	18 fn.
L'Allemagne	4 sh. 10 sh. 5 d.	18 sh. 1 d.	3 sh. 6 1/2 d.	2 d.
L'Angleterre	108 cr. 47 b.	21 cr. 70 b.	4 cr. 24 b.	21 b.
L'Autriche, La Hongrie	54 fl. 66 cts.	10 fl. 91 cts.	2 fl. 13 cts.	10 1/2 cts.
Les Pays-Bas	42 rbl. 68 1/2 cp.	8 rbl. 54 cp.	1 rbl. 60 1/2 cp.	8 cp.
La Russie	21 g 95 c.	4 g 29 c.	96 c.	4 1/4 c.
Les Etats-Unis de l'Amerique Sept.				

Napoleon Bonaparte and the Napoleonic Code

by Saul B. Needleman, Ph.D.

Introduction

France, as a nation, has long been different in its approach to public education, its form of government, its laws and how the government applied those laws to its people, as compared with other countries in western Europe. The basis for these differences was created during the French Revolution and is expressed on its coins as: *Liberte, Fraternite et Equalite*. This is the result of the Code of Human Rights developed by Napoleon as he took control of the government during the Revolution.

For the first time, the common people of France were given a voice in the decision-making process of the government, something that had been only in the hands of the king, the nobility and the Catholic Church of France. Some of the more significant consequences of the Napoleonic Code were the replacement of the Kingdom of France by a democratic republic, granting of universal suffrage, reduction in the authority and taxing power of the church, and the right to citizenship and religious choice for all resident Frenchmen. It is this latter point which is the subject of this brief paper.

The American Revolution had ended only a few years earlier and the new American Constitution had only recently been ratified. It guaranteed its citizens "certain inalienable rights." Now the French were at the beginning of their own Revolution which resulted in many reforms and would leave a lasting mark on the social, religious and political institutions of France and western Europe.

There are many who feel Napoleon to have been a dictator, trampling on the rights of those in the countries he conquered. There are others who praise his heroics and good deeds. I take no personal side in this battle. I do emphasize, however, that through the Napoleonic Code, France was the first country in modern times to recognize the Jews of France as full citizens of France.

Background of the French Revolution

There is almost as much disagreement surrounding the purpose of the French Revolution as there was about Napoleon himself. One historian places the objectives as being economic in nature. Because of the unpaid expenses of the American Revolution and, then, the French and Indian War, and because of royal mismanagement of the treasury, the country was nearing bankruptcy. Another historian believes the matter to have been one of legality and illegality. His claim is that the people were illegally opposing the legal authority of the absolute monarchy of France who, as such, had the right to do anything he wanted.

The present author feels that any revolution, by its very nature, is an illegal action, which becomes necessary when a subjugated people rise against their oppressors in order to correct the wrongs perpetrated against them. It is said that some Frenchmen wanted democracy along the new American lines; others wanted a constitutional monarchy. Perhaps all of these were part of the process.

Initially, there was no thought of doing away with the monarchy, but by 1792, the monarchy had been abolished altogether. Universal suffrage took three years to become reality, until it was altered to tie suffrage to ownership of property. Many "rights" became reserved only for the middle class. Finally, in 1804, rights passed from one class to one man. Napoleon became First Consul of France and, shortly after, Emperor.

Significance of the Code to the Jews

Napoleon is known for at least two specific actions that directly or indirectly affected the Jews. When, in 1799, he invaded what became Palestine, he issued a Proclamation to the Jews which was intended to assure them of his honorable intentions with respect to Jewish matters. This document was lost shortly after it was written and was found again and published only in 1940, though some of its provisions were in effect from the time of Napoleon. The Great Sanhedrin was established in 1798-1799 and its impact was felt long after the eventual downfall of Napoleon.

While the motivation for establishing the Sanhedrin might have been noble in thought, it was not without the potential for self-aggrandizement, within what he felt was an important segment of the French cultural population. He felt an almost messianic urge to restore the grandeur of Israel of old, with himself as the head of the Jewish nation. He put out a call to other nations to help him in rebuilding a Jewish Jerusalem, though he received little encouragement in this endeavour. Napoleon tore down the ghetto walls of Paris and, as his second major act towards the Jews, declared, for the first time in modern times, that all Jewish residents of France were full citizens of France with no need for "royal protections" and without special tallages. Jews were no longer restricted as to their choice of profession, nor were they condemned for their selections. This edict became part of the Code of Napoleon. An early expression of this clause (April 26 1796) stated "The French people is (sic) the friend of all peoples, meet it with confidence. Your property, your religion and your usages will be respected."

As the French armies, including many soldiers of Jewish origin, march up the length of Italy, in town after town, ghetto gates were broken down and burned. The obligation of wearing the medieval yellow badge was abolished. The feelings of the Jews of Italy to Bonaparte was shown by the translation of his name into Hebrew

heleh tov, i.e., "good portion." Though there were some reversals of these deeds in northern Italy after the First Italian Campaign, these rights were again restored as a result of the Second Napoleonic Italian Campaign.

As he prepared for his Egyptian campaign, he prepared his troops for encounters with adherents of other religions. "The people with whom we shall live are Mohammedans, Their chief creed is 'There is no G-d but G-d, and Mohammad is his prophet' . Do not contradict them. Act towards them as, in the past, you have acted towards the Jews and the Italians. Respect their muftis and imans, as you have respected the rabbis and the bishops. Show some tolerance towards the ceremonies prescribed by the Koran and towards the mosques as you have shown towards convents and synagogues, towards the religions of Moses and Jesus."

Napoleon was a student of Jewish history, even though there was no Jewish population in Corsica where he had been born. He believed the scriptures (the old Testament) to be the word of G-d and never connected the new testament with G-d's word. When he learned that 8000 Jews had resided in Rome during the time of Tiberius and that half of these were expelled to Sardinia, he tried to persuade the Jews of Leghorn (Italy) to move to Corsica and to establish a Jewish presence there.

The Coins of Napoleon

The coin types of Napoleon form an extensive series which can be classified according to the events leading to their appearance. Napoleon set up a number of kingdoms in lands he conquered, placing his own relatives on the newly established thrones. Thus, the main division is between coin types intended for use in France and those intended for use in other lands.

The French coinage divides into the variety of liberty bust types reflecting the initial attempts at establishing a stable republican government in France and those with his portrait as the government converted into the Consulate (Bonaparte Premier Consul) and then the Empire (Napoleon Empereur).

The first of the two coins illustrated here include the reverse of an issue of L'AN 2 (1793) on which Napoleon already shows his intention of elevating himself to the emperorship by means of the crowned N. The obverse of the same piece (not shown) still bears the inscription of Republique Francaise.

The second piece bears the imperial portrait of Napoleon of 1815 marking his return to power for 100 days after his escape from St. Helena island in the mid-Atlantic.

All photographs have been enlarged so as to show better detail.



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Concesion Jesurun, a Grand Plan for Caracas

By Russell Rulau

One of the great mysteries of Venezuelan numismatics has been the series of well-made tokens labeled CONCESION JESURUN which occur in denominations such as one real, one peso and one bolivar.

Undated, they give no hint what the "Jesurun Concession" was, or why or when these rather scarce tokens were made. Venezuelan numismatic scholars such as Gorgias R. Garriga puzzled over this problem for years, as did some of the more intense American token experts, especially Ole P. Eklund and his buddies at the American Numismatic Society, Howland Wood and Sydney P. Noe.

The word Jesurun is easy enough. It is a well-known Jewish family long established in Dutch Curacao and in Venezuela. When I was doing research for my 1992 catalog, "Latin American Tokens," I found a Dr. A. Jesurun who was Venezuelan consul in Panama City in 1890,

but none of my sources at that time, the cream of Venezuela's token researchers - Juan Socias Lopez, Tomas Stohr, Manuel Landaeta R., Enrique Bernal M. and David E. Henkle - could assist. Thus, I listed the known pieces as numbers Ven 29, 30 and 31 under the Unattributed Venezuela section.



A dear friend long since departed, Maurice M. Gould, coin dealer of Boston and Los Angeles, had given me this advice years ago: "Don't wait until you have every fact nailed down before you publish. Do the best you can, publish and just watch what happens then." He followed his own advice and over time became one of the great pioneers of American merchant counterstamps. Whether his was innate Jewish understanding of human nature or just the fact that Maury was an example of the best our hobby has had to offer, I'll leave to others to decide.

The fact is my catalog sold very well in Venezuela, it started coin collectors down there searching for their own country's heritage of tokens, and brought me a circle of fine new friends and contributors.

Fred Badler Beer of Caracas found an obscure publication edited by the Caribbean Bank (El Banco del Caribel which contained a one-page article by Ricardo de Sola Ricardo with a rather strange title: "La Reurbanizacion de El Silencio" (The Re-Urbanization of The Silence.) It gave me the clues necessary to solve this puzzle.

This solution will be published in the 2nd edition of "Latin American Tokens" but that's more than two years off and it seems fitting to publish here first. After all, more facts may emerge!

Dr. Anjel Jacobo Jesurun, born in Curacao in 1824, emigrated to Venezuela and by age 19, in 1843, proposed a plan for rebuilding a portion of midtown Caracas to accommodate an area to be known as La Esquina de El Silencio (the Corner of The Silence). He interested influential Caracas residents in his bold plan, and it eventually was included in a master plan for rebuilding the city center, drawn up by Irma de Sola Ricardo. In 1891 the plan was approved, and we must conclude that the Jesurun Concession was the construction contract for Dr. Jesurun's now 48-year-old proposal.

La Esquina de El Silencio, today known simply as El Silencio, is the thoroughfare where Avenida Sucre and Avenida San Martin join - it is literally a "corner" where vehicles can turn from one main street to another. Into El Silencio also empty two important downtown streets, Calle Este 6 and Calle Oeste 8. El Silencio is within a few minutes' walk of the beautiful Parque El Calvario (Calvary Park) and Caracas' main square, called Plaza Bolivar.

Who Was Aniel Jacobo Jesurun?

Just two years after his Caracas city plan was proposed, he put forward a plan to administer the port of the island of Curacao, his birthplace. This 1845 proposal was followed by a treatise on religion and morals. In 1846 he published a map of Venezuelan nationalities, a very early demographic study, and he entered the Central University of Venezuela. In 1847, at age 23, he published a translation of "Remembrances of a Physician" by Alexandre Dumas, collaborating with Isidro R. Arcay.

The archives of Central University of Venezuela reveal these additional facts about this remarkable human being: He received a bachelor of political science degree in 1849, a master's degree the same year, and a doctorate in political science still in 1849!

In 1863 he took part in the foundation of the Israelite Alliance and was designated a member of its first directive council. The government appointed him consul to Panama in 1890, at a time the city was still part of Colombia.

Dr. Jesurun died in Caracas Oct. 6, 1893, aged 69.

All Concesion Jesurun tokens are octagonal in shape and made of brass. There is little doubt they were payment talleys for workers, and most likely were issued in or very soon after 1891. The one-peso measures 33mm, the one-bolivar (2-reales) 28mm, and the one-real 24mm.

They are uniformly scarce, Very Fine specimens commanding upwards of \$100 each and Uncirculated pieces double to treble that. These prices are as mavericks; now that they are attributed it is my belief they will increase in demand, and thus in price.

Incidentally, Jesurun and Company, a Willemstad, Curacao enterprise, issued German silver 1-stiver tokens in 1880 (Rulau Cur 5), but that's another branch of the Jesurun family and another token story....

Jewish History in Cologne by Alexander Carlebach

Cologne (German Köln) is a city in Germany, founded in 50 C.E. as the Roman Colonia Agrippinensis, seat of the provincial and military administration. It is likely to have attracted a Jewish population at an early date. A Jewish cemetery, assumed to have existed from Roman times, is attested there from the 11th century. It was in use to the end of the 17th century and came to light in the 1930s.

In 1012 (or 1040) a synagogue was erected which, though destroyed, was three times rebuilt on the same site, until, after the expulsion of 1424, it was turned into a chapel, though it served various purposes in the course of time. Allied bombing during World War II laid bare the foundations of the ancient building where unique examples of a genizah cellar under the bimah and a cistern have been discovered.

During the 12th century rabbinical opinion was divided over the religious propriety of its stained glass windows depicting lions and serpents. A chronicler of the first half of the 12th century describes the Cologne community at the end of the 11th century as "a distinguished city... from where life, livelihood, and settled law issued for all our brethren scattered far and wide." The central importance of the Cologne fair and the community there for Jewry throughout the Rhine valley is further attested by the description of the synods held in the city: "all the communities came to Cologne to the fairs three times a year and deliberated at its synagogue."

The First Crusade of 1096 brought death and destruction to Cologne Jewry. Though the archbishop tried to protect the Jews of the diocese, many were massacred; the Jewish quarter and synagogue were sacked and burned down. The community was afterward reconstructed. When a new city wall was built in 1106, the Jews were assigned their own gate (Porta Judaeorum) for the defense of the city.

In the Cologne land register (Schreinsbuch), from 1135, the extent to which Jews owned property there is revealed. The land register also yields information on the provenance of the Jews of Cologne, mentioning over 20 places in the Rhineland and beyond (such as Frankfort, Wuerzburg, Arnhem in Holland, and even England).

The Second Crusade of 1146/7 left Cologne Jewry more or less unharmed, due mainly to Archbishop Arnold who put the fortress of Wolkenburg at their disposal as a refuge. From 1252 onward the Jewish community was issued periodical letters of protection or privileges by which the Jews were assured of protection of life and limb, freedom of commerce and worship, freedom from forcible conversion, and the right to untaxed burial for any Jew in the Jewish cemetery. The rabbinical courts had exclusive jurisdiction over cases involving Jews. For these "privileges" they had to pay heavily in the form of taxes or lump sums. The 1266 privilege, granted by

Archbishop Engelbert II, was engraved on stone and can still be seen in the wall of the cathedral. During the 14th century power in the city passed from the archbishop to the patrician city fathers who had defeated him in the battle of Worringen (1288); subsequently the latter were asked to endorse the archepiscopal privileges granted to the Jews, and in 1321 the city itself issued them a letter of protection valid for ten years. It is an indication of the growing insecurity of Jewish life in Cologne that this sort of charter had to be frequently reissued. The cost of the letter of protection to the Jewish community was the considerable sum of 1,600 marks in 1321, rising to 1,800 in 1331. From 1341 acquisition of property by Jews required the consent of the city council, which also intervened in internal disputes.

Disaster overtook Cologne Jewry during the Black Death. The plague had reached the city in the summer of 1349; the mob stormed the Jewish quarter on St. Bartholomew's Night (Aug. 23-24), letters of protection notwithstanding. Part of the community had assembled in the synagogue; they themselves set fire to it and perished in its flames. The archbishop, the municipality, and the count of Juelich now laid claim to the derelict Jewish property. When the "protectors" had at last settled their quarrel, the property was sold and the proceeds used for church and city buildings.

In 1372 Jews were readmitted to Cologne, once more under a privilege from the archbishop renewed in 1384 and every ten years until 1414. The city council also granted a privilege similar to earlier ones, stipulating that no claims could be raised arising out of property owned prior to 1349. However, the days of the community were numbered. The city refused, after prolonged pleadings before the archbishop, emperor, and pope, to renew the residential privilege which expired in October 1424. This brought the history of medieval Jewry in Cologne to a close.

The Jews of Cologne were mainly merchants, and later money-lenders. The Cologne fairs, to which traders from near and far brought both raw materials and finished goods, were one of Europe's most important mercantile events. Jewish visitors came from as far as the Ukraine.

From 1424 to the end of the 18th century Jews were rigorously excluded from residence in Cologne. Even those few admitted for business were not permitted to stay overnight, not excepting Jewish physicians who were frequently called in by the local population from nearby towns such as Bonn and Deutz. controversy. The University of Cologne (founded 1388) had a chair of Hebrew from 1484.

The annexation of the Rhineland by revolutionary France in 1794 brought Jewish residents again to Cologne from 1798. A new congregation was established in 1801. It was not until 1861, however, the year of the opening of a new synagogue magnificently endowed by the banker Abraham von Oppenheim, that the Cologne congregation achieved the status of a public corporation under the Prussian

community law of 1847. Renown Jewish medallist Jacques Weiner's medal commemorating the Grand Opening of the Cologne Synagogue is part of his series depicting the most important European buildings.



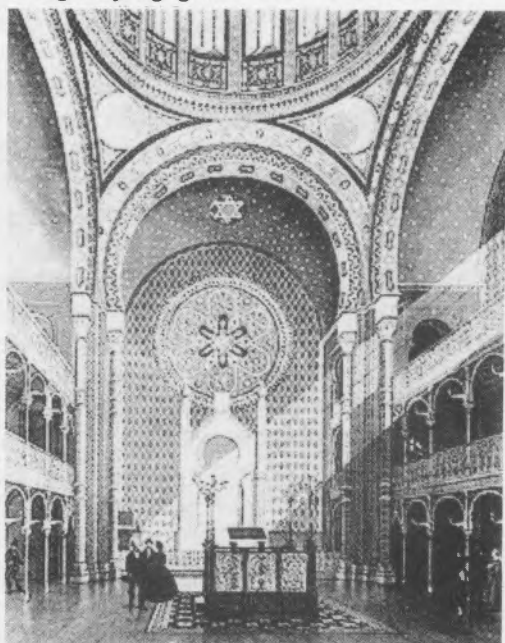
Civic equality was finally obtained in 1856. Cologne had four synagogues and two elementary schools and a secondary school, apart from religious schools, a hospital, an orphanage, a children's home, a home for apprentices, and many ancillary societies and institutions.

When David Wolffsohn, a resident of Cologne, succeeded Theodor Herzl as president of the Zionist Organization in 1904, its offices were transferred to Cologne where they remained until 1911.

Cologne synagogue

After the Nazis came to power in 1933, Jews (and other political opponents) were tortured and even murdered. The turning-point in the life of Cologne Jewry was April 1, 1933, the "Boycott Sabbath." The boycott affected not only shops and businesses but doctors, lawyers, and other professionals as well. It was a two-way boycott, many Christian shops refusing to serve Jews. On May 5, 1933, "Jewish" books were burned on the University plaza.

The Jewish community reacted to all this by carefully worded protests and declarations of loyalty to Germany, but also by assisting emigration, by increased welfare efforts, and by organizing professional re-training courses and trade schools. More than 40%



Prayer hall of synagogue in Glockengasse

of the Jewish population had emigrated before September 1939, while all the time Jews from the small towns and villages of the Rhineland sought refuge in Cologne. The community organized its own cultural life through the local "Kulturbund"; religious life revived, and Jewish schools could hardly accommodate the number of pupils seeking admission.

In March 1938 the two Cologne congregations were deprived of their status of public law corporations. The Kristallnacht of November 9, 1938, led to the destruction by fire or vandalism of all synagogues. Jewish shops and offices were plundered and great numbers of Jews thrown into prison or concentration camps. When war came in September 1939, the remainder of Cologne Jewry became subject to an all-night curfew, their special food rations were far below that of the general population, they were officially forbidden to use public transport and, when allied bombing began, to use public air raid shelters. Jews had to move out of houses owned by non-Jews; later they were restricted to certain parts of the town, and finally to Jewish-owned houses or institutions, and living conditions grew steadily more desperate.

The first deportation was that of Polish Jews in September 1938. In the autumn of 1941 the remaining 11,000 Jews were sent East in successive "transports" which in the end included partners in mixed marriages or those who had been promised exemption for war services or similar grounds. The destination was Theresienstadt, Lodz, Riga, Lublin, Minsk, and Auschwitz. ' Many died or were murdered before the end of the journey. Only a handful survived the ordeal and returned after the war to join the few who had been surviving underground.

A new community came into being after 1945, consisting of the few survivors, and displaced persons. The Roonstrasse synagogue was rebuilt in 1959. The Monumenta Judaica exhibition, reflecting 2,000 years of Jewish history and culture in the Rhineland, was shown in 1963-64. Besides a youth center the community maintains a Jewish home for the aged, a Jewish museum, and a library.

The illustrated 3½% 1000 Mark bond was issued in 1896 by the City of Köln. The loan was raised for the following purposes: street works, a new hospital, a slaughter-house, new cemeteries and a city forest.



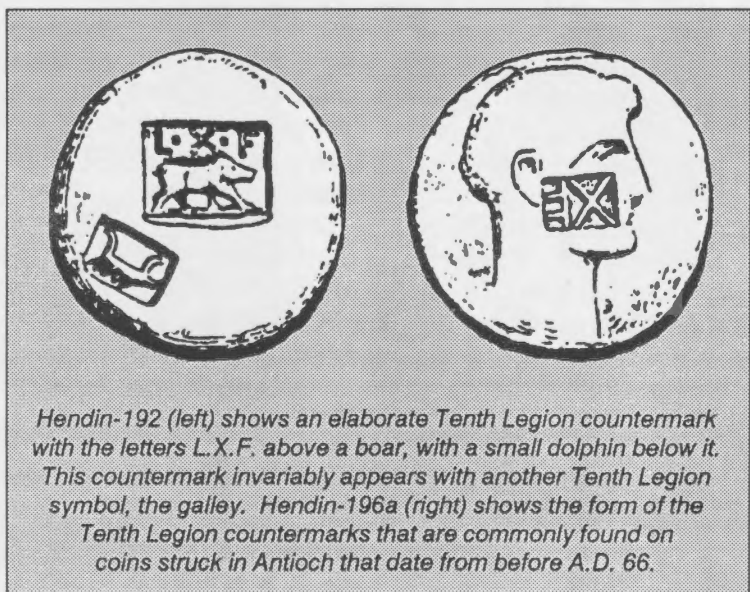
Tenth Legion Countermarks Examined by David Hendin

The coins countermarked by the Tenth Roman Legion, known as the *Legio Decima Fretensis*, are of special interest to the collector of ancient Jewish coins. The legion probably got its name *Fretensis* from the *Fretum Siculum*, the straits where the legion fought in the Sicilian War against Sextus Pompeius. Later the troops of the Tenth Legion were stationed in Syria.

The men of the Tenth Legion *Fretensis* formed the forces that Vespasian led against Akko and other northern portions of the Land of Israel in his campaign of A.D. 66. The Tenth also made up a good part of the force that destroyed Jerusalem under Titus in A.D. 70. Three years later the same unit besieged and caused the destruction of the zealot fortress of Massada.

The Tenth Legion soon became the official, permanent unit of the Roman province of Judea. After the Bar Kochba War, the legion garrisoned itself in Aelia Capitolina. The Sixth Legion *Ferrata* guarded Northern Israel.

Some years ago archaeologists discovered an extensive Tenth Legion camp at the Ramat Rachel Kibbutz, outside Jerusalem. In the summer of 1992, another major Tenth Legion site, perhaps its headquarters, was discovered during the excavation for a parking lot next to Jerusalem's National Auditorium.



Hendin-192 (left) shows an elaborate Tenth Legion countermark with the letters L.X.F. above a boar, with a small dolphin below it. This countermark invariably appears with another Tenth Legion symbol, the galley. Hendin-196a (right) shows the form of the Tenth Legion countermarks that are commonly found on coins struck in Antioch that date from before A.D. 66.

Insignias of the Tenth Legion were the boar and the galley, as well as various abbreviations of its name (LX, XF, LEX, LXF). These abbreviations can be found on ceramic tiles produced by or for the Tenth Legion.

A stone lamp post near the Jaffa Gate in Jerusalem's Old City bears a Latin inscription referring to the Tenth Legion as LEXFR. And, of course, many coins are countermarked with the Tenth Legion's various insignias.

Hebrew University Professor of Archaeology, Dan Barag, concludes that the coins countermarked by the Tenth Legion date from about A.D. 68 to 96, or possibly A.D. 132 at the latest.

There has been much discussion about why people countermarked coins in ancient times. Both civil and military countermarking took place. Obviously the Tenth Legion countermarks apply to the latter.

In his book *Greek Imperial Countermarks*, C.J. Howgego explains that "Countermarking took place in military contexts in many parts of the Roman Empire."

He observes that "Legionary countermarks are usually found on worn coins. It is likely that their primary purpose was to make such coins acceptable to the troops as pay or change.

Since each group of legionary countermarks (in the east at least) is found on one size of coin only, they may have guaranteed a specific value also.

The evidence of finds does not suggest that the countermarks turned the coins into tokens for use by the legions only. The countermarks could be applied either at a legion's permanent camp or on campaign, and probably by detachments as well as legions.

A study of the brick stamps of X Fretensis (by Dan Barag) shows the iconographic tradition to which the countermarks belonged." It is possible that the countermarking of coins was necessary for the legionary soldiers more as a psychological tool than a fiscal one. After being drilled and "psyched" into hating their enemies, the legionnaires may have been unable to adapt to local coinage without it being "notarized" with their own insignias.

Of course the very visible circulation of countermarked coins could also have a devastating psychological effect on the people living in the territory occupied by the legionary force.

Countermarks of the Sixth Legion Ferrata (LVIF) and the Fifteenth Apollonaris (LXV) are also sometimes found in Israel. The presence of these countermarks is confirmation that these legions also operated in the area.

Anna Ticho, Israeli Artist by Yona Fischer

Anna Ticho was born in Brno, Moravia in 1894. She spent her childhood in Vienna, where she studied painting and drawing. She emigrated to Palestine in 1912 and settled in Jerusalem.

From the early 1930s Anna Ticho devoted herself almost exclusively to drawing. Her technique, and the style in which she depicted Jerusalem and its environment, changed little over the years. She made small drawings in which she used pencil and charcoal to analyze, with a precise and subtle line, minute details of the arid, twisted, and rocky landscape.

Only after 1950 did she begin to vary her method. She gradually began to use charcoal, pen, and brush, and worked over on-the-spot sketches in her studio, producing more complex, less rigid, freer work. Thus the smallest detail, the jagged outline of a mountain or the sinuous curves of a solitary tree, was accentuated through the demands of a vision always dominated by attention to shape.

Anna Ticho also made portraits and still-life watercolors. She exhibited in Israel and other countries and her works were acquired by many leading museums. She was the recipient of the Israel Prize in 1980, this same year she died.

The illustrated Anna Ticho landscape medal was struck in bronze and was silver plated. The obverse side of the two inch diameter medal depicts a Galilee hillside village. The reverse shows an olive tree rendered in typical Ticho style. The medal is signed on the obverse A. Ticho.



The **ALPH BETH** Page

...Dedicated to the Beginner

by *Edward Janis*



At the recent ANA annual convention held in New York City after a lapse of fourteen years, I heard numerous conversations viz. "Meet Harry T.. He specializes in Palestine coinage issued under the British." On the bourse floor, I heard a collector say to J.J. Van Grover, "my specialties are coins and medals that have birds on them. Do you have any?"

A few minutes later I met a collector who used to attend club meetings each month. "Where have you been?" I asked. He replied, "I gave up collecting when I completed my Israeli five pound commemorative set. I'm here to sell it."

A specialty has a time factor. This is limited to size and variety. For an example, if you decided to specialize in the 5 Lirot commemorative coins of Israel, issued in silver, you would collect ten 34 mm. five lirot as above in proof (with the mem), and ten in uncirculated condition. The chase is then over. The door is closed.

If the chase is of greater importance to you, rather than the pride of ownership or the ability to brag at a coin club or to friends and relatives, then your specialty is at an end.

If, however, your specialty does have a topical subject viz. birds, or fish, or bridges or ships on the reverses, then, there are always new issues coming out for the collector who specializes in a theme.

Too often a collector of a given specialty, finishes his chase, and desire for completion. When he finishes, his mental acceptance of the near complete or complete group that he has assembled, he should move forward. Too many specialists, and I use the word advisably, do not move on to another wave of special interest, but lose interest in the entire hobby only to become an ex-collector seeking to sell his specialized collection at the coin shows or in the flea markets of our vast country.

In the New York area I have met too many ex-club members, who dwindled down to a given "specialty" which eventually dried up and gave the specialist no place to go, except into another specialty which has a starting time and a finishing time.

Work on several specialties at the same time. Add a new one or lose an old one depending entirely on your wave of interest in the series. The search for coins and medals with birds as a theme is never ending, and thus a collector of any topical subject, such as the above, will always have interest in his collection. For the hunt is never ending.

Adolf Jellinek by Scholem/Lamed

Adolf Jellinek was a Vienna preacher and scholar. He was born in 1820 in a village near Uhersky Brod (Ungarisch Brod), Moravia, into a family of Hussite origin. Hussites were members of an oppressed Christian reform movement prevailing in Bohemia in the 15th century. Because of their attitude to the Old Testament and their rejection of the adoration of relics and saints, contemporary Roman Catholics accused them of being a Judaizing sect. As a result of persecutions, some Hussites preferred adopting Judaism to forced conversion to Catholicism. Several Bohemian Jewish families trace their descent to those who converted including the Jellinick family.

After attending the yeshivah of Menahem Katz in Prostejov (Prossnitz), in 1838 he moved to Prague and then to Leipzig in 1842. He studied philosophy and Semitics at the university there, assisted Julius Fuerst in editing the *Orient*, and in 1845 was appointed preacher in the new synagogue which was established under the guidance of Zacharias Frankel.

He enthusiastically hailed the freedom resulting from the 1848 revolution. Together with Christian clergymen he then founded the *Kirchlicher Verein fuer alle Religionsbekenntnisse*, an association open to all religious denominations, and would have represented it at the Frankfurt German National Assembly (1848) but for the intervention of the Saxonian minister of religious affairs. He was also on the board of an association, *Verein zur Wahrung der deutschen Interessen an den oestlichen Grenzen*, formed to support Germans in the Slav countries.

In 1857 he was appointed preacher at the new Leopoldstadt synagogue in Vienna, remaining there until he went to the Seitenstetten synagogue in 1865.

In 1862 Jellinek founded the *Beit ha-Midrash Academy* where public lectures were delivered. A scholarly periodical, also called *Beit ha-Midrash*, was published under its auspices. His eldest son, George Jellinek, (1851-1911), a professor of public law at Basle and Heidelberg, was baptized after Jellinek's death.

Jellinek was considered the greatest preacher of his day and some 200 of his sermons were published, some in translations into Hebrew and other languages. Their most striking characteristic was that, while related to actual problems of the day, they made brilliant and original use of aggadah and Midrash. Personally lenient in matters of ritual, he advocated a moderately liberal line, striving for unity in the community. Thus although he wanted to install an organ in the synagogue "to attract the indifferent," he took advice from those opposed and abandoned the idea. He also opposed the omission from the prayer book of references to Zion and prayers for the restoration of sacrifices. Due to the conciliatory attitude of both Jellinek and the

leader of the Orthodox group, a split in the community was avoided. Jellinek was an unsuccessful candidate for the Diet of Lower Austria in 1861. In a eulogy (1867) delivered after the execution of Emperor Maximilian of Mexico, in which he alluded to the execution of his own brother, he suggested the abolition of capital punishment for political offenses and advocated a reform of court procedures.

He expressed his views on political matters regularly in the *Neuzeit*, which he edited from 1882. Jellinek served as the Baron Maurice de Hirsch's trustee for his philanthropic activities in Galicia.

With the rise of modern anti-Semitism, he turned his energies to apologetics, which he wanted to include as a subject in his *Beit ha-Midrash*. Surprisingly, he was hostile to the emerging Jewish nationalist movement, and when Leo Pinsker approached him to support the Zionist movement to rebuild Erez Yisrael as the Jewish homeland, he refused to back his ideas.

Jellinek produced a large number of scholarly works in numerous fields. He had taken an early interest in the study of Kabbalah, one of the very few Rabbis who did in that golden age of modern Jewish scholarship.

Rabbi Adolf Jellinek died in 1893, a beloved and revered rabbi.

In 1898, five years after his death, the Jewish Community in Wien (Vienna) Austria issued a medal. The obverse shows a full face portrait of the great Rabbi. Around the rim Dr. Adolph Jellinek Der Rabbiner Der Israel Cultusgemeinde Wien. To the left of the portrait, the date of his birth, 29 Oct. 1820 To the right of the portrait, the date of his death Wien 28 Dec. 1893.

The reverse has a inscription from Zechariah IV 1:6 within a floral leaf wreath. In Hebrew "LO BECHAYIL, LO BECHEREV KEY IM BERUCHI AMAR YHVH TSVEOTH" translates in English to "NOT BY MIGHT, NOR BY POWER, BUT WITH MY SPIRIT SAITH THE LORD OF HOSTS."



Gisi Fleischmann and the Europa Plan by Livia Rothkirchen

Czechoslovakia was created after World War from parts of the Austro-Hungarian Empire. For the first time the Jews had the right to declare themselves members of the Jewish nation. The new framework also permitted collaboration between the Czech, Slovak, and Subcarpathian Jewish leaders.

The first official contact was made with the participation of the delegation from Slovakia at the Congress of the Jewish National Council, which convened in Prague in 1919. At this congress, the National Federation of Slovak Jews, *Svaz Cidov na Slovensku*, was established. It was to play an important role in the consolidation of the life of the Jewish population after the hardships of war and the revolutionary transition period.

Another factor which contributed significantly to the improvement of the situation of the Jewish masses was the work of the American Joint Distribution Committee, which established credit cooperatives and granted individual loans. The organ of the Federation of Slovak Jews, *Juedische Volkszeitung*, "Jewish People's Paper", launched in Bratislava on Aug. 2, 1919, came to play an important role in the struggle for the rights of the Jewish minority of Czechoslovakia.

The majority of the Jewish population was engaged in commerce and finance, followed by industry, handicrafts, and agriculture. In the free professions lawyers and physicians were predominant. In the late 1930s anti-Jewish demonstrations in Slovakia were led by the Nationalist Youth Movement, *Om ladina* and the *Volksdeutsche* students. In 1937 the delegate of the People's Party even proposed in the parliament of Prague that the Jews of Slovakia and Subcarpathian Ruthenia be transferred to Birobidzhan because of their high birthrate and since anyhow they were Communists.

The situation of the Jews deteriorated greatly in the autumn of 1938. After the Munich conference the Prague government was compelled to grant autonomy to Slovakia, and the Slovak People's Party seized power at the Zilina conference (Oct. 6, 1938) and established a quasi-Fascist and anti-Semitic regime.

Gisi Fleischmann (1897-1944) was a Zionist women's leader in Slovakia, who played a prominent part in rescue operations during the Holocaust. At the outbreak of World War II, she sent her two daughters to Palestine, but she herself remained in Bratislava to help the community. First she acted within the Jewish Council as chief of the *Hicem* department for emigration. In the summer of 1942 she became the guiding spirit of the "Working Group," a secret rescue organization for Jews. She maintained a secret correspondence written in code with Jewish organizations in the free world, mainly with the *He-Halutz* center at Geneva and with representatives of the Jewish

One of the Oldest Jewish Communities in Germany

by Bernard Dov Sucher Weinryb

Mainz is a city on the Rhine, one of the oldest Jewish communities in Germany. It is presumed that Jews came to the city as merchants in the Roman era and may even have founded a settlement there, but the date of the first medieval community is uncertain.

Evidence of the existence of a Jewish community is indisputable from the middle of the tenth century. Archbishop Frederick (937-54) threatened the Jews with forcible conversion or expulsion. They were in fact expelled by Emperor Henry II in 1012 after a priest had converted to Judaism. Soon after, according to Jewish sources only a month, they were allowed to return and continued to play a lively part in the trade of the city, which was a commercial center on the Rhine and Mainz rivers.

At the beginning of the First Crusade (1096), the Mainz parnas, Kalonymus b. Meshullam, obtained an order from Emperor Henry IV protecting the Jews, but nonetheless, and in spite of an armed and spirited resistance, on May 27 over 1,000 died, some at the hands of the crusaders and many by suicide as an act of *kiddush ha-Shem*. Kalonymus escaped with a group to Ruedesheim, but the next morning committed suicide during an attack led by Count Emicho.

Twelfth-century Jews immortalized the Mainz martyrdom as an example of supreme *akeda*. The community slowly recuperated in the following years after Henry IV had permitted those forcibly converted to return to Judaism, decreeing that the Jews were also to enjoy the "king's peace" (*Landfrieden*). During the Second Crusade (1146-47) it suffered several casualties but during the Third Crusade (1189-92) the Jews of Mainz were unharmed because of the protection of Frederick I Barbarossa.

Mainz Jews were ordered to wear the Jewish badge in 1259. In 1281 and 1283, numerous Jews fell victim to the blood libel; the synagogue was also burnt in these years. As a result of these repeated persecutions, some Jews of Mainz, along with those of other German cities, wished, in 1285, to emigrate to Erez Israel under the leadership of Meir b. Baruch of Rothenburg. Others escaped the boundaries of the empire.

Almost the whole community perished (1349) during the Black Death; some of them in a battle against the mob, and the majority (6,000 persons) in the flames of their burning synagogue and quarter, set on fire by their own hands in *kiddush ha-Shem*. In the next decade Jews again began to settle in Mainz. In 1385, they presented the council with 3,000 gulden "out of gratitude" for its protection during the anti-Jewish disturbances which had broken out in various places.

With the gradual transfer, in the later Middle Ages, of *Judenschutz* ("guardianship over the Jews") to the cities, their financial obligations

grew heavier. The Jewry taxes, granted to the city in 1295 and renewed in 1366, became henceforth ever more burdensome. In 1438 Mainz Jews were expelled from the city after a dispute with the council. The synagogue and cemetery were confiscated and the tombstones utilized for building. In 1445 they were readmitted, only to be expelled in 1462; permitted to return in 1473, they were finally forced to leave the city ten years later. The synagogue was converted into a chapel.

Until the second half of the 12th century, the Jews conducted lively mercantile activities and from a very early date attended the Cologne fairs. Discoveries in the area of the oldest Jewish settlement in Mainz provide evidence of commercial connections with Greece and Italy. From this period onward moneylending became of increased importance in Mainz, as in all German communities. Records of the 12th, and especially of the 13th century, often reveal that churches and monasteries owed money to Jews. In 1213, Pope Innocent III released all Christians in the Mainz province who were about to set out on a Crusade from paying interest on debts to Jews. Mainz Jewry also suffered when Emperor Wenceslaus annulled debts owed to Jews.

Until the Black Death, Jews were allowed to possess land in the city and were recognized as owners of houses. Mainz Jews were probably permitted to reside outside the Jewish quarter, for the protective wall, customary in other cities, was missing.

The Jewish community was led by a so-called *Judenbischof*, nominated by the archbishop, and by not less than four elders (*Vorsteher*) who together constituted the *Judenrat* ("Jews' council"). The supreme non-Jewish juridical authority was the archbishop.

From the early 12th century on, Speyer, Worms, and Mainz (in Jewish sources named שו"ם (shum), an abbreviation made up of the first letter of their names) were recognized as the leading Jewish communities in Germany.

During the French occupation (1644-48) the Jews suffered and were subsequently subjected to ever harsher restrictions. The number of Jewish families was limited to 20, and later 10 (1671); they were allowed to inhabit one special street only, the ghetto.

Influenced by the *Toleranzpatent* of Joseph II, the archbishop-electoral improved the legal position of the Jews, and allowed them to open their own schools and attend general ones. The Jewish community struck a medal honoring this occasion which is highly sought. The medal shows a bust of the Emperor on the obverse and is inscribed in Latin "Love and Delight of the Human Race." The reverse shows a memorial with the



figure pointing out the words in Latin: Religious Liberty from Joseph II in his Lands to the Protestants and Jews 1781."

After the revolutionary French occupation of Mainz (1792) the Leibzoll ("body tax") was abolished and on September 12 the gates of the ghetto were torn down. Until the end of the occupation (1814) the Jews of Mainz were French citizens and sent delegates to the Sanhedrin in Paris. The Napoleonic edict of May 17, 1808 remained in force until 1848.

After the German war of liberation (1813-15) Mainz passed to Hesse-Darmstadt but the full civil rights, promised in June 1816, were not granted. Among the communal institutions were the Israelite Home for the Sick and Disabled, the Jewish Sistership Organization for the Care of Jewish Antiquities, and the talmud torah. The *Israelitische Religionsgesellschaft* possessed a school (eight classes and 68 pupils), a library, and supplied religious instruction to 30 children. The communal budget totaled 220,000 marks in 1931. Twelve communities from the surrounding district were administered by the Mainz rabbinate.

On Nov. 9/10, 1938 the main synagogue, including the museum and library, was looted and burned down by the Nazis.. The Orthodox and Polish synagogues suffered similar treatment. On May 17, 1939 only 1,452 Jews remained, 70% of whom were 40 years or over. A steady flow of emigrants was partly balanced by an influx of refugees from the countryside. In March and September 1942 the majority of the community was deported to Poland and Theresienstadt. On Feb. 10, 1943 the final liquidation of the community, which had been moved to the hospital, took place.



Several Mainz notgeld scrip are illustrated. They show artistic and colorful views of this important city abundant with Jewish history.



A Chief Rabbi of England by Edward Schuman

Solomon Hirschel was born in London in 1762. His father, Zevi Hirsch Levin, was the Rabbi of a small Jewish community. Solomon Hirschel was sent, at an early age, to a yeshiva in Europe where he received a thoroughly orthodox religious education. Upon graduating from the yeshiva, he was appointed Rabbi of an orthodox synagogue in Prenzlau, Prussia.

In 1792, Rabbi David Tevele Schiff, the renowned rabbi of the foremost Ashkenazi Synagogue in London, the Great Synagogue, passed away. Solomon Hirschel was appointed to succeed him. The continued growth of the Ashkenazi population, symbolized by the enlargement of the Great Synagogue, brought about recognition of the rabbi of the Great Synagogue as the leader of all English Ashkenazi Jews. This leadership was also acknowledged by the provincial congregations which were starting to be formed in other English cities. Thus, Solomon Hirschel became the first formally recognized Chief Rabbi of Britain, whose authority also extended to the British colonies overseas.

Rabbi Hirschel was a typical old fashioned European rabbi. He had a very limited ability to speak in English, and preached his sermons in Yiddish. He was not able to adjust to the modern religious rituals beginning to pervade the community, and was opposed to even the mildest of reforms. Despite his shortcomings, he served as rabbi for forty years until he died in office in 1842. The illustrated medal of Solomon Hirschel was engraved by Hyam Hyams, an English Jewish engraver, after the Rabbi's death.

Solomon Hirschel





CLUB BULLETIN

DONNA J. SIMS N.L.G.

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INS / ICC OF LOS ANGELES - Yours truly was the speaker at the July meeting presenting a fantastic color video on Israel and which I renamed "Israel, A Journey Through Time." Why did I rename it? Because when I first saw this video I was so taken with the beautiful color photography and how every aspect of the Holy Land was covered: from old to new; from north to south, east to west; and all religions were covered, depicting everything from various types of food to their individual holy places. Being much more than a travel-log and being of such superior quality that it kept my interest for almost an hour, I decided to feature the video at one of the club meetings. Needless to say, the rather largely attended meeting thoroughly enjoyed the presentation, so much so that several specifically wanted to watch the credits to see who had made the video and another asked if I would be so kind as to make a copy for him, which I did. ... Mel Wacks was the speaker at the August meeting, premiering a video interview with Gerda Wiener.

COMMENTS FROM DJS: This issue is always the hardest one to do because most clubs do not meet until the fall from June. However, this is the first time in over 18 years I have not received any newsletters from anyone. So, this is the shortest club newsletter I have ever done. I would like to wish one and all a joyous and happy time of year, and a safe one. If you are one of those who are inclined to make resolutions, please add this one: attend club meetings this year regularly. Let's also not forget those members who are no longer with us. Be well, be happy. . . .

PRAY FOR THE PEACE OF JERUSALEM. MAY THEY WHO LOVE
HER PROSPER. -- Psalm 122

Hebrew Dictionary: Hebrew may be one official language of the State of Israel (Arabic is the other), but there are many Hebrew words used in the English language:

Alphabet: Derived from the first two letters of the alphabet, alef and bet.

Amen: From the Hebrew word emunah, meaning faith, truth.

Cabal: A plot, from the Hebrew word kabbalah, mysticism.

Camel: From gamal, the Hebrew word for this animal.

Ebony: Hard, black wood, from the Hebrew word for stone, even.

Gauze: Thin cotton, from the town of Gaza where such fabric was made.

Hallelujah: Praise, from the Hebrew word for praise God.

Jubilee: Grand celebration, from the biblical celebration every 50th year in which slaves were freed and land returned to its owners.

Leviathan: From levyatan, the Hebrew word for sea monster. In English it can also mean anything huge.

Tunic: From the Hebrew word for shirt, kutonet.

* * * * *

Volunteerism: There are four kinds of bones in every organization:

1. Wishbones - those who spend their time wishing that someone else would do all the work;
2. Jawbones - those who do all the talking and little else;
3. Knucklebones - those who knock everything anyone else tries to do; and
4. Backbones - those who get under the load and do the work.

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